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of pine logs, and regular row-boats large enough to ferry horses to the island of Nyo-ro-p'u are in use.

Across the Yung-ning plain, at the foot of Seng-ge ga-mu, facing west towards the Yung-ning Lamasery, is the larger hamlet of Dze-mbu.[6] Here another relation of the T'u-ssu, also bearing the family name A 阿, has his residence. Originally this family supplied the Tsung-kuans 總管 of Yung-ning. Owing to the degeneracy of their line, which produced no more capable administrators, the office of Tsung-kuan was conferred on the late A Yün-shan. As a young man he took the vow of celibacy, entered the lamasery and became a monk or Gelong (dGe-slong). He studied for six years in Ga-den Lamasery[7] near Lhasa but returned afterwards to Yung-ning and becoming once more a layman he married and took up the administration of the Yung-ning prefecture.

5. LAMAIST CELEBRATIONS

There are several other smaller hamlets along the slopes of Seng-ge ga-mu, as well as a shrine, which is situated on the southern end, facing west. The shrine is dedicated to the mountain goddess Seng-ge ga-mu (Seng-ge dKar-mo). Every year on New Year's Day, the lamas of Yung-ning, under the leadership of the abbot of the lamasery, betake themselves to the shrine where they chant the classic of this goddess; there they burn large piles of fresh juniper and pine branches, producing the huge clouds of white smoke so pleasing to the goddess. After the chanting of the classic the lamas line up in front of the shrine, a tall, square block of solid masonry with a picture of the goddess on the west side of the square, and after a few words of prayer call out in unison *"SSo sso sso sso la."* At the same time they throw handfuls of *tsamba* up to the shrine, this being the New Year's offering to the mountain goddess and patroness of Yung-ning. At great lamaist festivals as well as on the first day of the first Chinese moon the Yung-ning chiefs distribute presents to both the lamas and peasants. The presents consist mainly of tea, butter, and slices of what might be termed bacon. It is, however, not real bacon as we would understand it. It consists of cross-strips of a boneless, meatless pig which the Na-khi call *Bu-chĕr*; the Chinese speak of it as P'i-p'a jou 琵琶肉 or lute pork, on account of its shape. (PLATE 241). Only pigs weighing over 200 catties are used; the pig when killed is prepared in the usual way but afterwards all or practically all the meat is removed, leaving only the fat attached to the skin. The inside is then thoroughly salted and the pig sewn together and kept for about 10 years. Immense quantities of such pigs are kept in the store rooms of the Na-khi chiefs. They are often used as

[6] In Tibetan the place is called rDze-hbo and in Chinese Che-po 者波.
In the center of the village is a small lamasery called Dze-bo dar-gye-ling (rDze-hbo dar-rgyas gling རྫེའོ་དར་རྒྱས་གླིང་). It does not belong to the same sect as the Yung-ning Lamasery, that is the Yellow (Gelug-pa) or Reformed sect, but to the Sa-skya-pa or Sakya sect (Tawny earth). Its first monastery was founded in Western Tibet in 1071.

[7] The full name of this lamasery is dGah-ldan rNam-par rGyal-wahi gling (Continent of completely victorious happiness དགའ་ལྡན་རྣམ་པར་རྒྱལ་བའི་གླིང་). It is 75 li east-north-east of Lhasa.

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mattresses on beds occupied by members of the chief's family for lack of storage space. When wanted the *Buchĕr* is cut cross-wise into strips, which are dropped into boiling water for a few minutes only, as otherwise the fat would quickly melt.

6. THE NORTH-WESTERN CORNER OF THE PLAIN

There remains still to be described the north-western corner of Yung-ning to the Mu-li boundary. To reach the Mu-li border from Yung-ning on the direct road to Mu-li Lamasery, we follow the trail leading along the foot-hills which encircle the plain north-east of the Yung-ning Monastery. The first village east of the latter is called La-lo situated beyond a spur with a watch-tower. Instead of following the foot-hills, we ascend the spur past a little hamlet to a pass and descending a small ravine, strike a valley coming from the west. Crossing its stream we descend to its mouth past the village Muan-nděr, then cross the Erh dji, pass the famous Yung-ning hot spring which is always steaming, and come to the hamlet of Wua-la-pi at an elevation of 9,600 feet and 19 li distant from the lamasery. From Wua-la-pi the trail leads up an extension of the Erh dji valley to its head; on the western bank of the stream is a large, level, grassy place, which would make an excellent landing-field for aeroplanes if the Yun-ning plain did not offer the best type of aviation ground.

Two hamlets are situated near the western mountain slopes which hem in this valley. This mountain spur is the divide between the Sä dji and the Erh dji. At the head of the valley the trail leads in zigzags up the hill-side, entering forest of large oaks, both evergreen and deciduous, and pines. The path here becomes a mere ditch and next to impassable. At the summit of the spur at an elevation of 10,500 feet is a rock cairn, or *obo*, which denotes the Yün-nan — Yung-ning and Hsi-kang — Mu-li border. This is, however, not the ethnic border of the Na-khi — Hsi-fan tribes, for the former extend into Mu-li. The first hamlet we strike in Mu-li territory, called Lä-dgyu-dzu (Lieh-ya-tsui 列牙嘴), is inhabited entirely by Na-khi.

From the border the trail leads through magnificent virgin forest of oaks, pines, azaleas, etc., skirting the mountains with a valley to the east; it is the Du-llo dji, which joins the Hli dji in the Ch'ien-so country and united becomes part of the Ta-ch'ung Ho 打冲河 (Wo-lo Ho).

The trail now leads out of the forest over grassy slopes into a circular basin, in which the village of Lä-dgyu-dzu is situated, elevation 10,000 feet, and a distance of 38 li from Yung-ning lamasery.

Although the inhabitants of Lä-dgyu-dzu are pure Li-chiang Na-khi, they speak besides the Li-chiang dialect also Hsi-fan and Hli-dü.

Beyond Lä-dgyu-dzu are Lo-lo and Hsi-fan (Ch'ra-me). The village beyond is called Vu-dyü or Vu-dyu (Wu-chio 烏角) and is inhabited by Hsi-fan, although Lo-lo have also settled there (PLATE 242).

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PLATE 241. — BU-CHÊR, THE YUNG-NING BONELESS PIG

永寧豬巴肉（無骨豬）

They are often kept for ten years and are used as mattresses for that length of time, before being eaten. Horizontal slices are cut as from a loaf of bread; these, with butter or cheese, serve as New Year gifts to the lamas and peasants from the Yung-ning chiefs.

[p. 458 A]

5: Davies G-5 (1894-1900) 1909 AF16 Southwest China AF16

485 accommodation in a Chinese inn is rough, but quite comfortable enough. One gets a small room with a table and a chair or two, and a plank bedstead. Going to an inn saves a lot of trouble, as the traveller can get firewood and hot water at once without difficulty, and also corn and straw for the mules. In Yung-ch'ang I found I was not bothered by the crowd, and was left alone as much as if I had been in my own house. This is by no means the case everywhere, and the inn yard is often densely packed with spectators. When this happens I should recommend the traveller to get an upstairs room where, as far as my experience goes, he will be quite free from molestation; it is in any case far easier to kick a man downstairs than to clear an inn yard which may have more than one entrance.

361 The town of Yung-ch'ang Fu I estimate to contain about 5000 houses. It was apparently originally a square, built at the foot of a little knoll which forms the end of a spur running down from the range to the west. It seems, however, to have struck some Chinese tactician that an enemy on this hill might make it unpleasant for the garrison of the town, and the northern and southern walls have been extended and bent round so as to meet each other and enclose this little knoll, though even with this the town still remains commanded at short range from the spur beyond. The flat part of the town is about half built over, the rest of the space being taken up with gardens. On the hill there are a few temples built among fir woods, and I actually put up a cock pheasant here within the city wall. This little hill is called Pao Shan and it is from this that Yung-ch'ang takes its *hsien* name of Pao-shan Hsien.

366 The main bazar street which runs from north to south
262 down the centre of the town is crowded all day and every day, but from the appearance of the place and from enquiries made, I do not think it is as large a trade centre as T'êng-yüeh. It is an excellent place for buying provisions: oranges, pears, pine-apples, carrots, cabbages, beans, radishes, and potato-like roots are to be got here, and doubtless several other sorts of vegetables and fruits at
•251 other seasons. They also sell cured ducks and geese, not
262 unlike ham, but very salt: this industry is chiefly in the

5: Davies G-5 (1894-1900) 1909 AF16 Southwest China AF16

251/262 hands of the Mahommedans, who eat the cured birds as a substitute for the forbidden ham, of which Chinamen are so fond. What surprised me most was to find excellent sponge cakes sold here, and I subsequently found that these are to be got in all towns of any importance. The pears are enormous in size, but are more what we should call cooking pears, and are better stewed than raw.

000 I called on the Hsien and asked him to put me in communication with some of the leading merchants so that I might hear their views as to a railway to Kun-long. One merchant turned up and I had a talk with him, but I had unfortunately mentioned the same subject to the Fu. The consequence was that in the evening he sent to ask if my interpreter might go and see him. He told the interpreter that there were a lot of Panthays near Kun-long, the settlement of Pang-long amounting to 4000 houses (an enormous exaggeration), and that if the railway was made to Kun-long, the Panthays of Burma would join with those of Pang-long and raise rebellions in China. It does not follow that these are the views of the higher officials in China, but it is a good instance of the suspicious way that many of the Chinese look at things that he should consider the railway project as a deep-laid scheme for injuring China. The Fu has a great reputation for learning and is, I believe, a graduate of the Hanlin College. After this it is needless to say that I saw no more merchants.

Calling on Chinese officials is not a very amusing performance. Not that they are not civil. I only in one instance, which I will relate hereafter, met with any discourtesy. But their ideas and ours are very different, and I always wondered which of us was most bored by the interview. Besides, talking through an interpreter is always trying. In subsequent journeys, when I knew more Chinese, I used to speak to them myself sometimes. The usual result was that they could understand what I said but I could not always catch their answers. No man is allowed to be an official in his native province, so that one never hears the provincial peculiarities of the Yün-nan speech from any official in that province.

These provincial differences in the Mandarin dialect are not usually pronounced enough absolutely to prevent

7: Hu K-5 (1934-) 1946 AF16 Southwest China AF16

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251 The process of preparing Cho Tsai is interesting. It is dried (by solar radiation), specially treated with salt and other ingredients (somewhat fermented), seasoned with pepper, and packed in air-tight tanks for export. Like Sunkist oranges from California in the United States, this unique product, "Szechuan Cho Tsai," has been for years the best advertisement for the name of "Szechuan" in many parts of the Far East.

4. Livestock Production and Special Animal Products

231 This term, livestock production or animal husbandry, has a special meaning as used in oriental agriculture. Livestock production here in the Basin, like in many other parts of China, is concerned only with the quick-growing food stock, the species that are easily cared for and do not require special feed. These normally include pigs, chickens, ducks, and some geese. While some cattle and sheep are raised here, they are seldom used for dairy products as in the West.

According to the recent report of the Bureau of Central Agricultural Research, for every one hundred farming families in Szechuan Basin there are 40 water buffalos, 17 head of cattle, 2 horses, 39 goats, 2 sheep, 169 pigs, 366 chickens, 149 ducks, and 20 geese.[1]

237 a) Bristles.--In the western commercial world, bristles, like silk and tea, during the past years has always been associated with China. The principal producer of this well known Chinese product is Szechuan Basin. Normally the Basin supplies about one-fourth of the total export of all Chinese bristles, including 15,000 piculs of black and 4,000 piculs of white bristles. Among all the outstanding exports from the Basin, bristles is the only one that has always maintained a predominant position. It now alone comprises about one-fourth of the total value of the export trade of the Basin.[2]

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[1] Report of the Bureau of Central Agricultural Research (1939), p. 42.

[2] The export of bristles has jumped from eighth to fourth place in China's foreign trade since 1939, next only to raw silk, egg products, and tungsten. Szechuan Basin has been the largest producer, contributing about 40 per cent of the total export of this product (cf. J. H. Huang, "An Analysis of Foreign Trade of Bristles of Szechuan," Journal of Foreign Trade, March, 1941).